Rough Field Notes

66

BPR0054/010 (66)

~~entered the house & bellied many people. The first lyceum lecture~~
almost sent.

1187 B

(1) sʃoːtɛ = her.
(2) hints u m lais = the boss
(3) nu yɛt ɪ t ɛ t aɪs ♀
(4) anis kɪ m ɛ t l ɔ n ☿ ♂
(5) tiord
(6) sɯ h ɔ m ɛ t t ɔ mana ♀ = now used by Billy's boy.

~~Told~~ This is the first people came down from above the ST mask 4 people at ⑤, arrived in the Bella Coola area, going to Fort Rupert. They were ②, ③, ④ & ⑥. They saw ①, who helped them by pointing out the road and killing off evil things. ① knocked down a number of spruce twigs near the salt sea & they became people. ① led them to this town, & they became chiefs over it.

This mask is used for this business.

A blue mask with frog-like face, hooked nose, red mouth with moving lower jaw, & cedar-bark dressing.

At present mounted on a face which represents a dead brother of Billy's, who used this dance.

This story was told by Billy's brother, he just understood a little of it.

1169

1) Kawat
2) Kawado
3) [illegible]
4) [illegible]
5) Kakwa'akes, another name for huspalp. The mountain has many names, like a tyee, it is a tyee among mountains. sanuteq's en, another name for the damned pit. Some of Schooner's family use these names
6) x:ba'dantl = echo
7) Kaplotl
8) [illegible]
9) Wamatsa'n'
10) [illegible]
11) [illegible]
12) [illegible]
13) Skalst
14) Skus in the Lq'ana
15) caused by the anger of the mountain at the erection of the pole

nushalst he ② formerly was at ①, back of Alert Bay. Then like a
person it moved itself to its present site ½ way up ↓ down Below to
River, which it heard was a pleasant land. Many people came down
on this mountain, [redacted] among others, [redacted] Hoig'ilwas ③ or ④ he
had 2 names. He brought a house ⑤ with him which became
bigger on this world ↓ allowed all his company to come in. Inside
the house was ⑥, who was always talking, ↓ sent his voice rolling
around, he was smart at learning other languages. ⑥ used the
word ⑦ as he gave a dance. He took masks shows many elongated
mouths. ③ caused a totem-pole ⑧ to be built outside his
house. Soon after the completion of the house ③ went
salmon-hunting one night with friends. They took down
his young son. Then they heard a boom, it was a snow
storm ⑫ but they knew it not, it blotted out the town,
only 1 slave escaping ↓ he by climbing into the totem
pole. The escaped returned, found the town buried ↓
rebuilt it, they increased. They built a fish dam
to provide their wants, ↓ used tools from Nushalst stone
⑨. ⑩ married ③'s daughter ⑪. ⑦ moved to Comox.

① obtained from S's father.
② " " S's "
③ " " S's wife, a Bella Bella name
④ was a kɬ's in S's family, now dormant tyɬ
nuɬkɬ'nɬchla, used by S's FB, a (tyɬ-) name

When S. first born he was given the name ⑤, an (ahztuɬ) name. Then when he was 3 or 4 years old ~~he~~ his father called the Talmote people together, gave presents of food & opened the ancestral story to them. He told them the Nhoone'k ancestral story & announced that he was giving his son the name ②. This did not mean that S became a tyɬ, not at all, it meant, however, that he had a tyɬ name. When S about 18 or 20, S's father made a kɬ'ɬn & announced that S, as henceforth a tyɬ. Then in a short time S's father gave another kɬ'ɬn & S got his father's name ①. Then S married a qoukotz Q, whose father was a ½ Bella Bella. After some time he & (some of) the parents of his wife "came fictionally "to buy her back". He got the name ③. Then after a number of years of effort during which he had married his sons to noble women, & amassed a fortune, he called in outsiders & made a big

✓ (2) hemcua ✓ = a tlingit name, but not used except for children.

✓ 1 (3) ~~wost~~ he(tʃm)(ɬɛ)(ʃcla) = 1-st tʃm, given by S's wife.

✓ (1) hoakila = tlingit name

✓ (5) sɛtza tant = given when S a just born.

✓ (6) (ǫ o hanak)ʃla = 2nd tʃm, given by S's wife.

hu tu lem a x̲ S's dance name, meaning the Open moon Star.

ɛnǫlax, means, "He who goes by night".

ǫlǫǫ, means, "High".

(4) loa'a kʃs

When Schooner dances he uses a moon mask.

Captain Schooner

ẗzo(a)~~hoo~~ (lax) tʃm, getting name (6), one of his wife's family's

(ǫhi)(kwaukʃ)(nai)

1193

1) Sɛ he ʔ ᶜ

2) sista ʔut di mus·o wɔ

3) sa whaɔ'ɪs

4) sɪs hàxɪtɛ or aiotta, meaning sorrow-water.

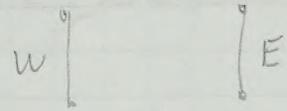
5) ʔa waitz another name for (4)

6) sɪit " " " (4)

7) hus umusta

8) In such cases intercourse with any woman is forbidden - If meanwhile her wife goes with any other woman, he gets evil where he is going.

dead under the ground, the corpse is first put in, then planks laid on top, 4 stakes set up, one at each corner, + a rope is tied as shown. A stone of 10 or 15 pounds weight is laid at each corner, + the combination of rope + stone prevents the return of the dead to worry the living. This is now discontinued. People get (Kwoka) if they see the dead. The dead have always faced the east, probably ~~the~~ brought by some Kwoka, but s does not know. No grave is made till the coffin set down. Anybody does the washing. The corpse is always bound up in position first but may remain in the house for some time, perhaps 4 days. Suppose a ty dead, he is prepared for disposal, then an alk goes to all the houses in the village, + sometimes elsewhere, + says. ②, which means "come + see the dead ty!". Everybody comes, sits down + the sing men sing for the deceased, to make easy his road etc. The son, or whoever knows the dead man's story, then opens it, thus asking everybody to help send the deceased to the place where his first ancestor originated. The cry-sing business helps the spirit of the deceased to go up to its original home above. When whoever



1209.

1) Altarnisstwanat i m
2) i losta
3) ↳ t kolta or Kscolt i m u k

knows the story has finished, some tyi sing. man gets up orates a bit, entertains or cackles a little to the story in order to get it in good shape. Then all hands sing the song, it helps to make the bereaved parent forget his loss. Rey. sing always take place by day, rede by night. When finished the people go home. Often a sister of the deceased gets a name (1) for her weeping (note —— verify this, I failed to understand S & did not wish to return to the subject). If a young man is dead perhaps 2 years after his father, when he has got sufficient goods elocated to t J in. Carpenters are told off to prepare (2), the painting at the back of the house if a man is an eagle, well he has eagle painting inside. Other men erect posts outside. When all the tyis gather, those from the neighbouring villages only. They come in, sit anywhere I bat. ~~Then~~ The ~~the~~ person giving the t J in has the carpenters prepare a mask of his dead son secretly. After eating 2 men go out to get (3) a cultus stick, which they bring half-way into the house. Then a sham fight takes place, some trying to have the stick inside, some to shove it back out again.

12 11

Mus'kodal is a little different from sesauk.

3) ɬ ɛ ɬ q' a " " " " " "

4) q' ɬai a k) m " " " " " "

1) q o p̀ ta = drum-

2) si ná' x max max = ** (said very fast, pronounce)

3) ~~q t~~ > q ɬ uh i n